14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

342 a constant stream. In the west was the Evening Star, a beautiful woman,
772 Goddess of Night and Germination, and in her garden the corn and buffalo were constantly being renewed so that the people could eat; and in the western part of the house the sacred buffalo skull and the bundle with its ears of corn symbolized this power. In the eastern sky was the Morning Star—god of light, of fire, and of war. As he rose every morning he sent his beam into the long entryway of the house and lit the fire in an act of cosmic procreation, symbolizing his first union with the Evening Star in the times of the great creation when he had had to fight off the guardians of night with which the Evening Star surrounded herself. Finally the conflict was won and Morning Star mated with Evening Star and fathered the girl that was the first human being to be placed on earth.

342 The house was at the same time the universe and also the womb of a
772 woman, and the household activities represented her reproductive pow-
353 ers. The beds of the women along the circular walls were appropriately
84 ranged by age to represent the main stages in a woman's life—the youngest women near the west where the garden of the Evening Star was located, the mature women in the middle of each side (due north and due south) and the beds of the old women near the exit to the east, for at their age they were "on the way out." Being at home was spoken of as being "inside"; *ti*-ka, he is-*inside*; the house, *a*-ka-*ru*, the *inside*-place; the universe, ka-*huraru*, the *inside*-land.

776 The supreme god and First Cause of all was *Tirawahat*, The Expanse
342 of the Heavens. Beyond all others, he directed everything and to his
[823] power there were four direct paths leading from the house to the sky in
[782] the four semicardinal directions—northwest, northeast, southeast, and southwest; offerings were made from these positions in the house so that they would be readily received.

361 Everyone in the house, including the boy, Otter, had a clear conscious-
342 ness of these things as they moved about within it. Now secure in his bed, the boy was also secure in the world. Outside there were a hundred houses like his, clustered close together on the high banks of Beaver Creek, and on the hills the sentinels were watching for the lurking enemy.
342 The round houses with their high-domed roofs were covered with thatch and then with tamped-down earth. As the fires began to be lit, smoke
[354] rose here and there from the smokeholes. Inside, the women were cook-
[252] ing breakfast as White Woman was now doing.

252 White Woman went over to the supply platform, loosened the draw-
262 string of the skin sack that contained dried corn kernels, and removed the skin cover. She poured a handful of dried kernels for each person into a
[251] large wooden bowl about 15 inches across and 3 inches deep. She washed the kernels at least twice to remove any dirt and chaff, then dumped them into a tin bucket of cold water that she hung over the fire to boil. Three